



daily photo by jean-michel joffe

by nigel gibson

He's our father, Oh, yes, rather!

With a short ceremony conducted in the best tradition of the theatre of the absurd, the University yesterday rededicated the tomb of its founder James McGill.

The ceremony, another episode in the continuing saga of the sesquicentennial celebrations, got underway shortly after noon, when a flotilla of black limousines glided onto the campus, accompanied by a noisy escort of motorcycle police.

The limousines disgorged their distinguished occupants on the steps of the Arts building.

A large group of students quickly gathered to gaze in stunned confusion at the spectacle unfolding before them.

A squad of soldiers came into sight, dressed in red coats and tall buzzbees. They marched stiffly around a few times and then took up positions at the four corners of the tomb.

Despite their impressive drilling, their shabby stained jackets prompted speculation that the soldiers were really Building and Grounds men wearing costumes rented for the occasion by the university.

The official party dressed in red robes and hamburger-shaped hats then proceeded to

descend the Arts Building steps in regal manner.

Speaking during the ceremonies, Chancellor Donald Hebb pleaded passionately for a "new commitment to McGill's ideals of tolerance, learning, good citizenship and godliness."

Some students snickered, others wondered aloud whether Hebb was talking about the original James McGill.

There can be no doubting the fact that James McGill was a quick learner.

It didn't take the corpulent Scotsman very long to realise on arriving in Canada in 1775 that there was a fortune to be made in the fur trade by exploiting the cheap labour of the Indians and the dispossessed people of Montreal.

With a small group of English merchants, McGill held a monopoly on the trade in furs which were sold at an impressive profit in London.

The Indians were paid with bits of glass, damaged weapons, and all the alcohol they could drink.

McGill sank his money into his Burnside Estate, good living and black slaves.

Elected to the Quebec

Legislature in 1791 with a dozen Anglo Saxon merchant fellows, McGill was outraged by the Assembly's decision to make French, with English an official language in assembly sessions.

All this despite the fact that the French representatives outnumbered the English three to one and not to mention that he had deigned, in his liberality, to marry a Canadian woman.

Growing old, childless, McGill began to be obsessed by the idea of immortality.

He was terribly disturbed by the fact that some of his prominent merchant friends "had died in Lower Canada and had left no memorial of themselves to benefit the country in which they had realized great fortunes."

He conceived the great idea of leaving a substantial bequest to be used for the founding of a university, to be named after him, presumably assuring unborn generations of Anglo Saxon Montrealers the knowledge and values they would need to preserve their domination of Quebec.

Perhaps some of this went through Chancellor Hebb's head as he spoke of upholding "McGill's ideals", for he con-

cluded hastily and, turning to the Anglican Bishop of Montreal, asked him to "pray for our intentions."

The Right Reverend Kenneth Maguire complied in traditional manner, as a choir stationed on the steps of the Arts Building broke into a discordant rendition of the hymn *O God, our help in Ages Past*.

*O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,*

*and our eternal home:
Under the shadows of Thy throne
Thy saints have dwelt secure...*

Bishop Maguire walked about blessing the tomb and the students — as is usual at McGill the students had no say in the bishop's decision to bless them.

The ceremonies ended with a benediction by Dean of Religious Studies George Johnston.

The official party rushed off in a flurry to a lavish banquet in their honour.

The students drifted slowly away chatting and laughing.

Soon after, the sky opened up and James McGill lay in peace again.

LEAN AND HUNGRY/BY GEORGE KOPP

TODAY THE DAILY LOOKS AT THE COMMITTEE TO MAINTAIN A CONTINUING REVIEW OF UNIVERSITY GOVERNMENT, BETTER KNOWN AS CRUG.

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ONE OF YOUR MOST RECENT SUGGESTIONS WAS TO CHANGE THE NAME OF THE BOARD OF GOVERNORS TO BOARD OF TRUSTEES.

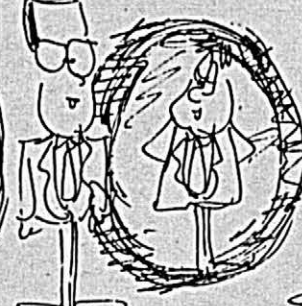
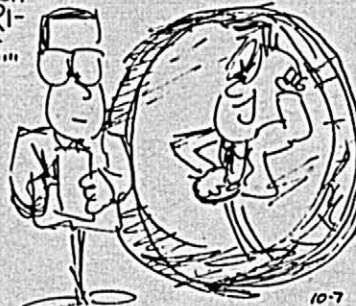
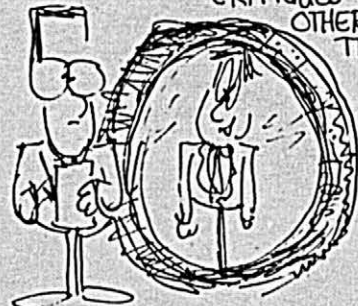
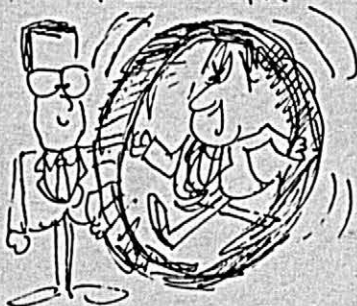
YES! YES! A RADICAL CHANGE! A DARING MOVE! INNOVATIVE!

INNOVATIVE?

WELL, IT'S NEVER BEEN DONE BEFORE.

TRUE, IF YOU REALLY WANTED TO GET INNOVATIVE YOU COULD CHANGE THE MEDICINE FACULTY TO FINE ARTS, MANAGEMENT TO GRADUATE NURSING, DIVINITY TO MANAGEMENT, STANLEY FROST'S FIRST NAME TO JACK...

GREAT! SLOW DOWN! I'LL PUT IT IN A FOOT-NOTE AND GIVE IT THE ONCE OVER EVERY THIRTY FEET!



HUMANITIES FOR WHOM?

The Academic Activities Committee and the McGill Debating Union are jointly sponsoring a teach-in on "Humanities for Whom?" to be held today in the Union Ballroom at 1 pm. Taking a critical look at Arts and Sciences as taught at McGill will be Marlene Dixon, Devinder Garewal, Doug Amos and George Archer.

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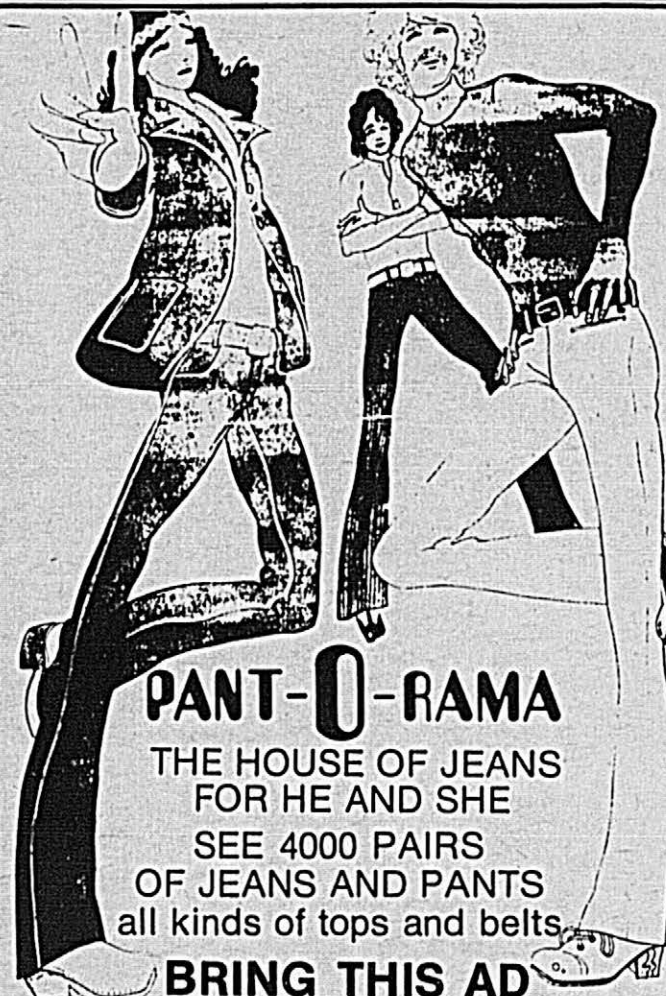
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Walter Merricks, one of the authors of the 43-page report, acted as spokesman for the group. Also with him were: a McGill law student who did not want to be identified, and who spent the summer observing bailiffs at work; and three directors of CLS.

In civil proceedings, a bailiff has the power to seize and sell the property of a debtor. In theory, he is an "independent officer of the court"; in fact, he is an independent entrepreneur, paid by anyone who wants his services—in most cases, the lawyer of a creditor.

The report revealed that about 90% of all seizures made are unnecessary. In such cases, the debtor arranges a settlement—usually payment by installments—before his property is auctioned off.

Merricks pointed out that most seizures are therefore harassment. By making a seizure, the bailiff tries to scare a debtor into paying the full amount of his debt at once, without trying to make a settlement.

Debtors are by law allowed to keep \$1,000 worth of property, yet they are not informed of this right by the bailiff. The report further stated that property is sold at bailiffs' auctions for much less than its actual value, due to poor attendance at these auctions.

The report recommended that bailiffs should either be employed by the Court as salaried officials, or at least that professional corporations should be set up throughout the province to set standards of practice. It was also suggested that bailiffs, who now need only prove competence in either English or French, should be bilingual.

Other recommendations of the report were:

- debtors should be informed of their rights to pay their debt by installments if they cannot pay it outright in full.

- to avoid abuse of the rule allowing a debtor to withdraw \$1,000 of goods from seizure, the bailiff should prepare an on-the-spot evaluation of all the items in a household and give this to the debtor.

- bailiffs would only have the right to remove articles from a debtor's home in certain specified cases (where there is a danger that they will abscond with the goods).

- sales should be held in central locations where attendance and prices would be higher.

- the property of welfare recipients, whose income and assets are by definition inadequate, should not be subject to seizure.

A copy of the report and the recommendations was sent to Justice Minister Jerome Choquette, who promised in June to investigate the question of seizure, but no action has yet been taken. Another copy of the report was sent to the Corporation of Bailiffs of Montreal; 60 of Montreal's 90 bailiffs are members of the Corporation.

The report was undertaken by Community Legal Services because many people had complaints about bailiffs and property seizure. The organization operates a legal clinic in Point St. Charles with two attorneys and seventy students who have volunteered their services. Sixteen students from McGill and Université de Montréal worked on the report with a \$20,000 OYF grant.



daily photo by harold rosenberg

ELIE ABEL, Dean of the Graduate School of Journalism at Columbia University was yesterday awarded an honorary Doctor of Laws degree by McGill.

by phyllis ball

McGill honours Abel

Nearly 250 graduates were told at yesterday's convocation that McGill can play a powerful role in ensuring the survival of Canadian federalism.

Elie Abel, Dean of the Graduate School of Journalism at Columbia University, said in his convocation address that Canada's most pressing problem is one of communication.

"What does Quebec have to say to British Columbia in 1971?" he asked rhetorically. "If the message is potent enough, it will be heard despite the linguistic barriers."

Abel, who did not specify what the "message" was, stressed that technologists cannot always be trusted to communicate it fairly, since their main concern is profit.

"Here is a function for the university," he said. "It can speak for man, who has been dwarfed and intimidated by his own creations."

Technology is the ogre that is destroying us all, Abel warned.

"It is as if we are all at the mercy of a run-away robot," he said. "A new form of politics is called for if we are going to bring this robot under control."

While he did not elaborate on the type of politics that is necessary to accomplish this, he emphasized that students should not see the university as a hot-house of revolution.

"The patient work of 150 years can be destroyed in a few hours if a handful of extremists take control," he warned—and McGill's administrators, just back from the rededication of

James McGill's tomb, nodded their approval.

Abel, who graduated from McGill in 1941, is a former Managing Editor of the *McGill Daily*. He recalled that while he was at McGill the *Daily* was a haven for non-WASP students who were made to feel like outsiders in a very definitely WASP university.

"The place was not altogether free of snobbishness," he understated.

For the Eastern European, the Asian and the French Canadian student, there were great barriers against admission into the closed university society, Abel noted.

"But of course, this chapter bears no connection to the McGill of today," he added quickly.

The veteran journalist, who was a New York Times correspondent for ten years and an NBC broadcaster for eight before accepting the deanship at Columbia, was awarded an honorary Doctor of Laws degree in yesterday's ceremony.

Honorary degrees were conferred on four other McGill alumni.

For John Summerskill, former president of San Francisco State College, the honorary degree of Doctor of Laws he received yesterday may have been something of a consolation prize. He was widely rumoured as a possible candidate for the presidency of McGill last year.

Summerskill was ousted from
Continued on page 6

Bailiffs harass tenants

by nancy pow

According to a student report released yesterday, bailiffs throughout Quebec are disregarding laws of property seizure and using "official harassment" to frighten debtors.

The report was presented at a press conference yesterday by Community Legal Services, a group partially sponsored by the federal and provincial governments.

The report was compiled this summer by a research team operating with a grant from the federal government's Opportunities for Youth program. The team used the facilities of CLS to examine the role and function of the bailiff in the administration and enforcement of civil law.



daily photo by joel ruimy

SPOKESMAN FOR COMMUNITY LEGAL SERVICES Walter Merricks yesterday released a report accusing bailiffs in Quebec of harassment.

Nesar Ahmad Counterpoints

Israel's Black Panthers: Exposing the Contradictions

Two years ago at a Middle East teach-in, held at Boston University, a member of the Israeli Socialist Organization (Matzpen) made a reference to discrimination against Oriental Jews in Israel. The Zionists present at the teach-in protested strongly, and claimed that no such discrimination existed in Israeli society.

But the picture of Israel consistently presented abroad by the Zionists, one of an egalitarian socialist society, has been proved false once and for all by the recent uprisings on the streets of Jerusalem by the Israeli Black Panthers.

Who are the Black Panthers of Israel?

Pantherim Shehorim, or the Black Panthers, are a group of young Oriental Jews who have initiated a struggle against the low wages, unemployment, inferior housing, and widespread discrimination, which has long afflicted the Israelis of Asian and African origin.

J. Perri, in the *New Outlook*, quotes the National Insurance Institute statistics to underscore the prevalent discrimination in Israeli society. The average monthly income of European Jewish families in 1968 was IL. 1116 whereas that of Oriental families was IL. 470. Most Orientals lived on welfare, and a large number of them lived below the poverty line. According to Perri, "this situation is self-perpetuating; 63,000 families dwell in congested apartments in slums, with less than minimum conditions for cultural advancement and almost no chance for higher education."

The Panther rally this March attracted little attention. On May 19, 1971, another uprising, more serious in its impact, received widespread publicity. What started as a legal demonstration of 300 to 400 people turned into a violent scene when the demonstrators were attacked by the police, who were armed with nightsticks and firehoses. The demonstrators defended themselves with stones and molotov cocktails and called upon the people for help.

People started streaming from the poorer sections of the city to show their solidarity, and soon there were thousands of people battling the Israeli police. In the end ten policemen had to be hospitalized and 100 young people were arrested, some of them from the Israeli Socialist Organization. A day later, several hundred people demonstrated for the release of all prisoners.

The response of the Israeli government to this outburst of rage caused by long deprivation and discrimination was highly interesting. The Zionist regime of Israel, afraid of the unfavorable image the Panther demonstration has created of Israeli society, decided to act quickly. A number of reformist steps have hastily been taken. The Knesset is reported to have allocated IL. 80 million in an emergency session for housing. "The ministers of health, education and welfare," as an article in *Other Stand* has pointed out, "paid visits to slum-ridden areas and promised action. Even Golda Meir met with the leaders of the Panthers."

Discrimination against the Oriental Jewish community (at least 55% of the

Jewish population) is rooted within the very nature and dynamics of Zionism. It is a well known historical fact that the ideology of Zionism originated in Europe. The force of this ideology led to the colonization of Palestine. Israel is the outcome of an effort to build in Palestine a European Jewish settler society which is organically connected with Western capitalist systems. The cultural discrimination against the Oriental Jews was a natural consequence of such a society. The Europeans received preferential treatment in every possible way.

What precisely was the function of Oriental Jews in Israel? Coming to Israel initially to escape persecution at the hands of Arab governments, they stayed to replace the indigenous Arab population as a source of cheap labor. Afterwards, they came simply to augment the Jewish population, and over the years they became the majority of the Jewish unskilled and semi-skilled working class. Since Zionism is bent upon keeping the Israeli society purely Jewish, they cannot be replaced by the Arabs and "move up". Nor can they be replaced by the new Jewish immigrants, who are mostly highly-skilled white collar workers of European and American origin. It is in this context that one should try to understand the Panther slogan, "Golda, send us to Russia so that we can return as immigrants with rights."

The cultural discrimination is thus rooted in the Israeli rulers' (they are almost all of Western origin) desire to sustain the Israeli society as an outpost of the West. Abraham Amzleg, a young Israeli composer born in Morocco, outlines clearly the basic contradiction in Israeli society:

"In the near future, when the youth grow up, I foresee a sharp cultural conflict, a cultural war. The root of the problem is the (Israeli government's) policy of integration. This policy is to reject the past of the Oriental Jews . . . not to reject, but to skip over their past. They want to reshape their culture and make them European at once. And all this in the frame of the Israeli process of Americanization . . . In the history of the Israeli nation, we simply do not exist." (Ma'ariv, March 3, 1971)

Since 1967, Israel has moved more and more to a war economy (military output has risen to 21% of its GNP), producing a panoply of electronic devices and weapons for its own use and for sale on the world market. To do this, it has radically altered its formerly strict policies limiting investment by foreign corporations by offering significant tax holidays, grants for site and plant development, and a central investment authority to lessen red tape. Israel has concluded important trade agreements with the European Common Market; technological development has tied more firmly into the international capitalist system.

What does all of this mean in terms of Israeli society itself? If the U.S. is any guide to the future of a budding military-industrial complex, the Israeli economic structure has endorsed the power of a right-wing professional and technical

elite and the growing disparity of wealth and income amongst its citizens. It is not surprising that Israel's military and aviation industries have become the major source of economic stimulus and the main incentive for the country's development. Israeli society, which was founded upon discrimination against indigenous Arab citizens, has also developed and sustained discriminations against Oriental Jews. Following the March 4 demonstration, one of the Black Panthers has analyzed Israeli society in the following way:

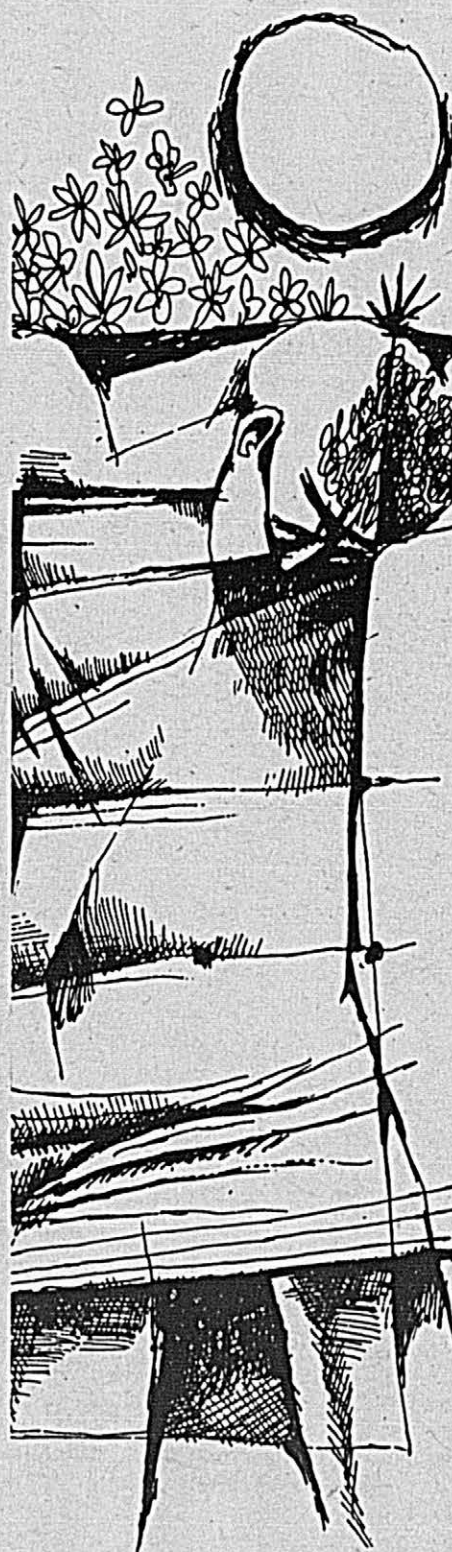
"The State is built on various communities. The Arabs are at the bottom, above them are the Oriental Jews, above them, the Ashkenazim. They claim that we, the Oriental Jews, hate the Arabs. This is a lie made up by the Ashkenazim. Everything here is built around the communities. The State takes care of every new immigrant, but they do not take care of immigrants who have been here for 15 or 20 years. A serious social problem is created—the problem of the lower classes."

This class distinction—an outcome of the colonization of Palestine by the European Jewish settlers, cannot be removed through a flurry of reformist activities.

Although there are no indications that all the Panthers involved in the uprising define themselves as anti-zionists, their existence is a valuable exposure of some of the basic contradictions of Israeli society and of the Zionist ideology. In the March demonstration, which was held in defiance of a police interdiction, the Black Panthers distributed leaflets that raised these questions: "Why do ten persons sleep in one room while they build comfortable housing for new immigrants from Europe and America?", and "Why is it only permissible in Israel to demonstrate on behalf of Russian Jews, the community of Golda Meir?" (*Le Monde*, March 5, 1971).

A split has already developed among the Panthers. The organization, presumably divided now into two factions: those who want revolutionary change in society and those who are following the legal and reformist path.

Some people may find a similarity between the "legal" faction of the Black Panthers and the "Likkud" (an organization of Oriental Jews which was created during the Wadi Salib riots of 1959.) This organization decided upon electoral action as the solution to the social and economic oppression, and eventually, was absorbed by the traditional Zionist parties. Yet it is likely, now that the active military conflict with Arab governments has ceased to divert the attention of the Israeli citizens, that the struggle of Israel's Oriental Jews will take new directions. Whereas the base of the Likkud in 1959 was composed principally of recent immigrants from Asian and African countries, many of the Panthers and their sympathizers have lived in Israel for a decade or more. They seem to understand the trappings of Israeli society much better. Their fresh analysis will lead them to a newer and more revolutionary form of struggle.



McGILL DAILY

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Editor: **Tom Sorell**
Advertising Manager: **Victor Loewy**

by jean-michel joffe
and julian sher

Council debates health food counter

Students' Council last night discussed the advisability of maintaining the Sunflower concession in the cafeteria, and released a partial list of nominees for Internal Vice-President.

An attempt by several council members to temporarily suspend the operations of the Sunflower restaurant was defeated last night in a two hour debate.

Ashley Hilliard, one of the Arts and Science representatives, noted that the three persons running the health food counter on the second floor of the Union were non-students. He accused Fred Gluckman, Mrs. Danny Luchins, and Victor Loewy of making no attempt to approach Council with their scheme to use Student Union premises.

"It was a shady deal," said Hilliard, "they had very good connections with Maisonneuve Vending."

"I guess we neglected to tell Council," admitted Fred Gluckman. He also conceded that he is "supposed to be in a public relations post" with Maisonneuve Vending.

Under the present contract with the Students' Society, Maisonneuve Vending has exclusive food-catering rights in the Union.

Approval of Council is needed, however, before the company can sub-let a food concession. Gluckman maintained the concession was not independent of Maisonneuve, since the Sunflower was covered by Maisonneuve's insurance policy.

However, Secretary-Treasurer Myron Galloway said that Jerry Penser, President of

Maisonneuve Vending, had told him at one time that the concession "was not covered by the insurance policy".

It was also pointed out that the rent paid by the Sunflower to Maisonneuve made it legally separate from the company.

Alan Tanny, External Vice-President, proposed a motion that Sunflower continue operations with the stipulation that a suitable agreement be worked out by the Finance Committee of Council and Maisonneuve Vending within a week, and that this agreement be brought to Council for approval at its next meeting.

Hilliard, on the other hand, suggested that arrangements be made with Maisonneuve to open the operation of Sunflower to competitive bids for the operation. "I'd like to see this thing thrown open," he said, "so that other people can have a chance."

And so a heated debate began. Some councillors feared that Sunflower would set a precedent for other entrepreneurs to establish concessions in the union and exploit the "captive market" of the students. "There has to be a policy made," insisted Tom Sorell, *McGill Daily* Editor and ex officio member of council, "about what happens when people come into here to make money on students."

René Sorell, Arts and Science representative, argued against Hilliard's amendment, pointing out that Maisonneuve could hire these (Sunflower) people at any time, thus making Hilliard's motion irrelevant. "The contract is binding and takes precedence over any kind of shit we pass here."

Hilliard noted that this was true of Tanny's original motion as well.

Hilliard's amendment was finally defeated when Students' Society President Dick Pomerantz broke a tie vote on it.

Tanny's original motion, keeping Sunflower afloat until "a suitable agreement is reached", was carried by 6 to 4.

Other Council business in last night's meeting included:

- the release of the names of the nominees for Internal Vice-President to date. They are Stephan J. Logan, BSc E2; Michael Montgomery, BSc IV; David Rovins, Law Qualifying; John Roxburgh, BComm U1; and George Snead, BSc IV.

- the approval by acclamation of Adelle Fruman as University Affairs Director

- the passing of the budgets for Activities Night, Campus Legal Aid and the Latin American Society

- the cancellation of this year's student directory, because of high printing costs

- the transfer of \$1500 to the Student Aid Office for a revolving loan fund.

- approval of the constitution of the Friends of China Association.

by arnold bennett

New university offers courses in Jewish studies

A free university specializing in Jewish studies is being set up in Montreal by fifteen students from McGill, Sir George and Université de Montréal.

According to Morty Weinfeld, the director of the programme, the free university is "probably going to be one of the more exciting adventures happening in Montreal this year."

The organizers of JFU aim at a totally democratic structure. Once a study group has been set up, it can meet where and when it wishes and can do anything in which it is interested.

According to Weinfeld, McGill Hillel president in 1969-70, "They will meet at their own convenience and not at the convenience of bureaucrats like ourselves."

JFU is open to everyone. It hopes to serve the entire Montreal university and CEGEP population.

The core group at first thought of offering courses on subjects not necessarily related to Jewish studies, like drugs, communal living, practical film, ecology and poverty.

But they had to postpone this phase of the project indefinitely due to lack of personnel and financing.

The same considerations may force JFU to charge a minimal fee of \$1 to \$3 per course, but this has not yet been confirmed.

One of the programmes which JFU offers is a study group of French Canadians and Anglophone and Francophone Jews on minority relations in Quebec.

Several Université de Montréal students, including core group member Henri Cohen, are already involved in planning for this project. They have applied for a grant from the Royal Commission on Bilingualism and Biculturalism.

Suggested course topics range from the socialist movement to contemporary theology and Jewish cooking. There are also plans for groups on the Holocaust, problems of Jewish

identity in the modern world. Jewish mysticism, contemporary Israeli life, Zionism, the Jewish communities of North America, Soviet Jewry, creative arts, Hebrew and Yiddish language, Sephardic (North African Jewish) culture, and comparative Jewish linguistics.

Charles Abraham, a Ph.D. candidate in linguistics at McGill, will lead this group, which will study Judeo-Arabic, ancient and modern Hebrew, Aramaic, Judeo-Spanish, Ladino, Judeo-Persian and Yiddish.

McGill, Sir George, the Université de Montréal and Dawson CEGEP already offer accredited Jewish studies courses. According to Weinfeld, "McGill has one of the best Jewish Studies departments on the continent after the Jewish Theological Seminary and Brandeis."

But many students are prevented from taking advantage of the available courses either by schedule conflicts or lack of sufficient background.

Boston and Philadelphia already have free universities for Jewish studies. The Phila-

Any group of students with an idea for a course, anyone who wants to work with students in a teaching capacity, and anyone who is interested in joining the group of organizers can contact JFU at 845-9171.

delphia JFU, which operates out of Temple University and the University of Pennsylvania, has a traditional university lecture system although there are no exams or grades. It has attracted 250 students.

Boston JFU scrapped fixed schedules and the lecture system along with exams and drew 2,000 students.

The Montreal group intends to go even farther than the Boston JFU in experimentation. Study groups will take any number of forms.

by arnold bennett

U de M strikers ask for support

The Université de Montréal has made a new contract offer to its 950 striking office workers and lab technicians.

The union examined the proposals last night and will meet with the administration today.

Today's talks will determine whether the workers go back or continue the strike, which began Monday.

All classes and administrative functions have ended since

the beginning of the strike. Sympathetic students have joined picketing workers and no one has crossed the picket lines without union permission.

A spokesman for Local 1244 of the Canadian Union of Public Employees, which represents the strikers, said yesterday that the picketers are waiting for workers from McGill to show their solidarity.

He said that McGill students and employees should join the picket lines if they expect U de M support in any of their struggles.

The U de M workers are demanding parity in wages and fringe benefits with other Quebec universities, consideration for seniority, job security after six months instead of 18, and a rational job classification.

Some workers at the Université de Montréal earn over \$2500 less than people holding equivalent jobs at the Université du Québec.

Local 1244 says that it is unfair for workers with 20 years of experience at the U de M to earn less than UQAM workers with only three years' experience.

The Québec government is mediating the U de M dispute since the strikers are civil servants.

Picketing continues today despite the scheduled meeting with the administration.

Abel . . .

Continued from page 3

San Francisco State College a few years ago when his liberal attitude toward student radicals met with the disapproval of Governor Reagan.

After a term as Ford Foundation advisor in Ethiopia, he joined the College Entrance Examination Board as director of the office of External Degrees.

Canadian composer and musician Violet Archer, who is currently a professor of music at the University of Alberta, was given the Degree of Doctor of Music.

Two pioneers in the diagnosis of neuromuscular diseases, Leslie Geddes and Herbert Jasper, received the degree of Doctor of Science. Geddes is a professor of physiology and chief of the Division of Biomedical Engineering at the Baylor College of Medicine in Houston, Texas, and Jasper is a professor of neurophysiology at the Université de Montréal.

Nearly 600 graduates were awarded degrees or diplomas in yesterday's convocation, which was held for those students who did not complete their requirements in time for the regular spring convocation. Less than half of them, however, showed up to receive their traditional handshake from the chancellor.

TODAY

MCGILL HUMOUR CLUB: First meeting of the year; old members must come (by order of the president), new members welcome. Union B27, 2 pm.

COMMUNITY MCGILL: Interviews and applications today, Union 414, 11-4. Call 392-8980.

GAMMA PHI BETA SORORITY: Lunch for hungry people. 3448a Peel, down the alley, 12-2.

SKYDIVING: Information meeting — registration for first jump course — movie or slides. B26-27, 1-2.

CHRISTIAN FELLOWSHIP: Regular weekday prayer meeting. Union 307, 8:30 am. Also, second in a series on the Gospel by Frank Patch. Union 458, 7:30 pm.

REDMEN MARCHING BAND: Regular Thursday night activity will be replaced by music and marching practice. Be prompt, be happy, be there or else! Currie gym, 7 pm.

ALPHA GAMMA DELTA: Fondue lunch for all interested girls. 3563 University, no 10, 12-2.

KAPPA KAPPA GAMMA: Informal lunch for all girls who are interested. 3637a University, 12-2.

BIOLOGY AND SOCIAL CHANGE "Day Care Center": Students interested in helping in day care center, sign up in Drop-In Center, Redpath library. Points will be accredited. Volunteers wanted.

ALPHA OMICRON PI: Informal lunch for all girls. 3570 University, 12-2.

DELTA GAMMA: Free chat, free food, free friends, welcome all girls. 625 Milton, no 202, 12-2.

YELLOW DOOR COFFEE HOUSE: Folk singer Bruce Murdoch, 3625 Aylmer, 8:30 pm.

DEBATING UNION: Novice

training: Resolved that Law and Justice are incompatible in Modern Society. Union 124, 7 pm.

KAPPA ALPHA THETA: Invites all girls to an informal lunch. 546 Milton, no 2, 12-2.

BLOOD DRIVE '71: All those with access to a car between Oct 20 and 27, please sign up at the Blood Drive office.

HILLEL: Party in the Succah; food, music, all welcome. Hillel House, 3460 Stanley, 1 pm.

LEGAL AID: Free aid and service. Union 412, 1-10 pm.

GYMNASTICS: Meeting to form a team for competitions. Sir Arthur Currie Gym (small gym), 4:30.

COMMITTEE AGAINST INDO-CHINA WAR: Discussing Nov 6 day of protest and film of My Lai veterans. Union 123, noon.

WEST INDIAN STUDENTS: General meeting; bring ideas for a discussion on activities of interest. Union B26-27, 7:30.

COMMUNITY MCGILL: Interviews and applications. Union 412, 11-4.

TALK HAS IT: Facilities to support extra-curricular projects, ideas for seminars, workshops, dramatic productions, etc. by staff or students in the Eng dept. Arts B-20.

PRE-MED SOCIETY: Membership is open, sign up in our office. Union 411, 1-2.

PLAYERS' CLUB: Reduced tickets for Jeu Strindberg, A Delicate Balance. Also, the Man With a Flower in his Mouth (Pirandello), Sandwich Theater, 1 pm.

USED BOOKS SALE: Return of books and money; receipts K-O only. Union B24, 4-6.

STAMP CLUB: Pick-up exhibits, all welcome.

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December 25 - January 11

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MCGILL

Just because you're not a psychology or social work student doesn't mean we don't need you. WE DO!

All we need are students who are people!
Interviews Mon. to Fri.
11 A.M. - 4 P.M.
Union 414 or
phone 392-8980*

***note: new room and phone number**

HUMANITIES FOR WHOM?!

A critical look at Arts & Sciences at McGill sponsored by The McGill Debating Union & The Academic Activities Committee

with: **Marlene Dixon** — "Serving The People"
Devinder Garewal — "Slave Ideas"
George Archer — "Racist Ideas in Arts"

October 7. Union Ballroom. 1-4 pm